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anthropological religion is constituted by man's effort to discover the infinite and divine within himself. "Otherwise anthropological religion has nothing to do with anthropology. It is called anthropological simply and solely in order to comprehend under that name all the attempts which have been made to discover something not merely human, then superhuman, then divine and immortal in man. The most interesting parts of this process are the beginning and the end, the first discovery of something different from the body, and the final identification of that something with the divine." The introductory matter is very extended and practically monopolizes the first six lectures. Thereafter, by way of animism, linguistic suggestions, folk-lore connected with death and the disposal of the dead, the author brings us, in the thirteenth and closing lecture, to the divine in the human. The second great article of faith is, "I believe in my own soul and in its divine worship."

From the foregoing analysis it will be apparent to all that those who, like the present writer, had the privilege of hearing the lectures, were charmed by the wealth of illustration at Professor Max Müller's command. But this very opulence has proved a snare. It may certainly have originated such fine passages as that in the fourth lecture headed, "I am that I am." Yet, on the whole, I believe it to be answerable for the very great defect, which, in my opinion, mars Professor Müller's entire scheme. He confines himself to the collection of interesting details; and this work he carries out in masterly fashion. But it is not natural theology. Moreover, when he strives to induce order in the chaos of facts, he adopts a division which, from the point of view of philosophy of religion at least, is wholly indefensible. "Physical" religion cannot be separated from "Anthropological," nor can either be sundered from "Natural" religion, except by false abstractions. And to premise that "Anthropological" religion occupies a sphere distinct from that of "Psychological" (the subject of the final course soon to be published) is the greatest abstraction of all.

R. M. WENLEY.

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TRUE MORALITY; OR, THE THEORY AND PRACTICE OF NEO-MALTHUSIANISM. By J. R. Holmes, pp. 144 (Hanney, Wantage), 1892.

As forty pages of this little book are devoted to an illustrated price-list, necessarily inartistic, and most of the remainder to a

citation of opinions, many of which are valueless, the work is noticed here not for any virtue of its own, but on account of the importance of the problems which it suggests. We must say that the author's fingers do not meet around the difficult questions which he handles, and we find little indication that he appreciates the complexity of the biological and ethical problems. Mr. Holmes seems to be much in earnest, and we agree with him that publicity is useful, but he has, outside his price-list at least, nothing new to say,—nothing to suggest beyond Neo-Malthusian practice, which, helpful as it may be in alleviating present and future misery, is itself fraught with danger. It cannot, we believe, be wisely regarded as more than a very partial solution of the problem of sexual conduct in relation to future generations. It is an ugly *pis-aller*. Yet where people perish for lack of knowledge, "TRUE MORALITY," which can be bought for a penny, may be of more use than wiser works. One can only hope that it may never be a dear penny-worth.

J. ARTHUR THOMSON.

THE HUMAN AND ITS RELATIONS TO THE DIVINE. By Theodore F. Wright, Ph.D. Philadelphia: J. B. Lippincott Company, 1892. Pp. 271.

Dr. Wright's erudite little treatise, a mine of citations, accompanied by interesting but not startlingly novel expressions of opinion, will be entirely satisfactory, from the theoretical point of view, and despite its broadly conciliatory tone, only to theological readers who are in pretty close sympathy with his own opinions. For the general student of non-theological tastes, the book is, however, a valuable collection of illustrations of certain aspects of those doctrines concerning self-consciousness which have appeared in European philosophy from Socrates to James, and which bear upon the question as to the reality and the significance of the Self. On pages 46-48 is a brief but historically valuable mention of Abraham Tucker's book (London, 1763) on "Man in Quest of Himself." Kant's theory of Self-consciousness is very skilfully indicated in an extremely brief but telling way (pp. 50-57). In fact, Dr. Wright's capacity for brief statement of complex historical matters is the most valuable feature of his book. The tolerance of this whole historical statement is also an excellent feature. The positive doctrine is not novel, and does not wish to seem so. Man is a finite free agent, in intimate but, by God's